February 6
1930

CENTENNIAL YEAR 1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured before Him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood."—JOSEPH SMITH.

No. 6, Vol. 92 Thursday, February 6, 1930 Price One Penny

GOD IS*

ELDER JAMES E. TALMAGE
OF THE COUNCIL OF THE TWELVE

TO SUCH AN AUDIENCE as I have now the pleasure of addressing it may seem superfluous, in part at least, to present fact or argument in support of belief in the existence of God. Nevertheless, our faith may be strengthened by reviewing what we already know. There is practically a universal assent, consent or acceptance of belief in the actuality of God's existence amongst all mankind. True, the conception of what kind of being God is varies with tribes and nations, with races and peoples, and even among sects and denominations who lay common claim to the title "Christian." The intuition that there is a Something or a Somebody apart from and superior to the natural system we call Nature is inherent in the human soul, primitive or advanced, savage, barbarous or civilized. This is part of man's birthright, which he brought with him from his preexistent or unembodied state into his mortal condition of combined spirit and body.

Man cannot think, feel or know that there is a God and yet be devoid of the impulse, the urge, the inborn necessity indeed, of worshipping that God by word and act. Let me repeat my own words written elsewhere:

The universal assent of mankind to the existence of God is at least

*From an address delivered over Radio Station KSL, Salt Lake City, Utah, U.S.A., on January 5th, 1930.

strongly corroborative. There is a filial passion within human nature that flames toward heaven. Every nation, every tribe, every individual, yearns for some object of reverence. It is natural for man to worship; his soul is unsatisfied until he finds a deity. When men through transgression fell into darkness concerning the true and living God, they established for themselves other deities, and so arose the abominations of idolatry. And yet, even the most revolting of these practices testify to the existence of a God by demonstrating man's hereditary passion for worship. (*Articles of Faith*, page 29.)

Evidence in possession of mankind supporting and demonstrating the fact of God's existence may be conveniently segregated or classified as follows:

1. The evidence of tradition and history.
2. The evidence of human reason.
3. The conclusive evidence of direct revelation from God to man.

THEISM NATURAL AND NECESSARY

These three lines of evidence come together at many points and give support to one another's significance; yet each can be followed even when the others run parallel. Thus, in ancient Genesis God is proclaimed as the Creator; and therein also we have record of the personal revelation or manifestation of God through the patriarch of the race, and to many righteous men in latter times. This, a matter of recorded history, is the foundation of many traditions that have been handed down from generation to generation, even among those tribes and peoples to whom the sacred writings were but lost records. The evidences furnished by history and tradition therefore merge with those which stand as demonstrations of fact in the specific and personal revealments of God to prophets, seers and revelators in different ages of human history, from Adam to the very days in which we live.

Human reason finds itself not only at fault in small degree, but utterly impotent to explain the existing order of nature without acknowledging as a self-evident truth, or at least postulating, the existence and operation of a supreme governing power—call it by any name one may.

There is extant a very general misconception that men of advanced thought, master minds if you like, specifically men of science, reject the conception of an eternally existing God having direct and intimate relations with the race of men. To the contrary, a man who is really imbued with the true scientific spirit recognizes the existence of a Supreme Being and at heart is a worshipper. In that distinguished class are many honest-minded men who realize that a conception of God is essential to the normal advancement of man, and that religion in some form or other is sought by all men. I cite an instance. The late Joseph Le Conte, for a long time Professor of Geology and Natural History in the University of California, a scientific man of endur-

ing fame, in his work entitled "Religion and Science," thus speaks of Theism, which may be said in simple words to mean an actual belief in an actual God:

Theism, or a belief in God or in gods, or in a supernatural agency of some kind controlling the phenomena around us, is the fundamental basis and condition of all religion, and is therefore universal, necessary, and intuitive. I will not, therefore, attempt to bring forward any proof of that which lies back of all proof, and is already more certain than any thing can be made by any process of reasoning. The ground of this belief lies in the very nature of man; it is the very foundation and ground-work of reason. It is this and this only which gives significance to nature. . . . Thus, Theism is necessary, intuitive, and therefore universal. We cannot get rid of it if we would. Push it out, as many do, at the front door, and it comes in again, perhaps unrecognized, at the back door. Turn it out in its nobler forms as revealed in Scripture, and it comes in again in its ignoble forms; it may be as magnetism, electricity, or gravity, or some other supposed efficient agent controlling nature. In some form, noble or ignoble, it will become a guest in the human heart. I therefore repeat, Theism neither requires nor admits of proof. But in these latter times, there is a strong tendency for Theism to take the form of Pantheism, and thereby religious belief is robbed of all its power over the human heart. . . . The argument for the personality of Deity is derived from the evidences of intelligent contrivance and design in nature, or in the adjustment of parts for a definite and an intelligent purpose. It is usually called the argument from design. The force of this argument is felt at once intuitively by all minds, and its effect is irresistible and overwhelming to every plain, honest mind, unplagued by metaphysical subtleties.

ATHEISM AND THE ATHEIST

I know that it has become quite the rule with many to denounce science and its votaries as ungodly and even godless. Nothing could be farther from the truth, though there be many who accept the secondary causes, through which God works, as being God or Deity Himself. Pantheism proclaims that all that is, is God. That is mistaking the statue for the Sculptor, the painted canvas for the Artist, the completed temple for the Architect, the mountain and the sea for Him who made them.

Notwithstanding the very general acceptance of some form of Theism by mankind in general, disbelief is professed by a small minority who advocate what they call Atheism, and who call themselves atheists. An atheist is one who positively denies, or declares disbelief in the existence of any Supreme Being or Supernatural Power in control of the universe.

I am suspicious of the man who avows himself an atheist. It is not for me to challenge or denounce his assumed sincerity, but I confess myself unable to follow his reasoning, and therefore, I cannot agree with his conclusions. In all frankness, I doubt the existence of an actual atheist. I have searched for him far and

wide. May I say, without disrespect, that I have hunted him in his own jungles, and have occasionally bagged a promising specimen, which on examination turned out to be no atheist at all, but merely a being who refused to acknowledge, or believe in the orthodox God of his fellows, yet in whose heart there is fear, if not assurance, of a Supreme Eternal Entity, whose creature he is.

Please indulge me as I speak of a particular example, in doing which I do not forget that a specific instance may not prove or disprove a general condition, rule or law. But the story which I wish to tell is illustrative to an extent beyond itself.

AN EXAMPLE IN POINT

A class-mate of mine in college boasted himself an atheist. Not content with persistent, and to others annoying, declarations of his unbelief, he tried to belittle his fellows, and spoke disparagingly of the restraint and bondage under which they lived—all in the fear of offending their God. He took delight in directing his barbless shafts at myself, because I had refused to join him in sinful orgies and debauchery. One night, at a little party of students, he was more voluble and offensively boisterous than usual. I challenged him to answer definitely two plain questions. All the fellows present were attentive; perforce he assented. Addressing him I said: "Fledgley, let us assume or suppose that this is your last night on earth, and mine. Suppose that when we leave this house—you and I—we are run down and meet instant death. Now tell me frankly, which of us has had the better part in life—you, with your godless craze for pleasure, or I?" He answered promptly. "You," he said. "I admit that your belief in God, and your efforts to live according to that belief, have brought you happiness and joy which have never been mine. Now for your next question."

"Assume again, Fledgley, that you and I meet death together to-night; and then we find, that though our bodies are lifeless, we still live, find that there is a God who can call us to account, and that the life we live beyond death is in large measure the result of the life we have led here." I had no opportunity of completing my remarks with the intended question—as to the worth of his unbelief in the realm of the living dead—for my atheistical friend paled at the suggestion, and clapping his hand upon his brow, exclaimed: "O, my God, grant that it be not so!"

What of the atheist—calling upon God in appealing fervency? And what of that atheist's impassioned prayer—asking God to grant that there be no God? To my ears, in comforting and assuring tone, came the words of the Psalmist: "The fool hath said in his heart, There is no God."

Knowledge, or its weaker representative, belief in the sense of heartfelt assurance or faith as to the existence of God, is as old

as the race; while ignorance or disbelief is of later origin. It is a notable fact that the earliest Scriptures were not directed against atheism, though they contained many positive and forceful interdictions against idolatry. As late as the time of Israel's exodus from Egypt, the divine fiat was directed against idolatry rather than atheism: "Thou shalt have no other gods before me;" yet while these words were being engraved on the tablet of stone many of the people were defiling themselves in pagan rites before the golden calf that had been fashioned after the Egyptian Apis.

Israel had become largely idolatrous. Through affiliations with the heathen they had forfeited, and therefore lost the knowledge possessed by their fathers, that of the true and living God. And so has it been through the millenniums past—whenever individuals, a people, a nation have lost knowledge or faith in the ing—images of metal, wood or stone, which they came to regard living, Eternal God, they have turned to gods of their own contriv- as emblems of some supreme being or power. Worshippers of fire, water, the sun, the moon multiplied, as ignorance took the place of knowledge or faith respecting God.

WORSHIP OF GOD TRULY UNIVERSAL

No mortal can comprehend God in His perfections and power; but remember that He has called us His children, and invites us to address Him by the name of Father. In the more solemn moments of life, even the atheist feels a yearning of the soul toward the Father who gave him mortal life. The atheism of to-day is but a species of idolatry after all. (See *Articles of Faith*, page 47.)

We reverently acknowledge and fearlessly acclaim the true and living God, the Father of the spirits of mankind, the God of the ancient patriarchs and prophets, of Abraham, Isaac and Jacob, the God of Israel, of the world and of all creation!

Verily, God is!

JOSEPH BEGINS THE SEARCH

(Joseph Smith Sketches—No. 4)

What church should he join? That was the question before the boy. His parents, who held differing views, could not answer him to his satisfaction. The contending ministers, squabbling about the meaning of simple Bible passages, offered no safer guidance. No learning of his own was sufficient to enable him to decide. He was in a quandary, especially serious for a truth-loving, but inexperienced boy.

It was about this time that he read the words of the Apostle James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This statement flooded his mind with light, and

offered a way out of his dilemma. If God would answer his question, then he should know for a certainty which church to join. He pondered the matter well, then came to his conclusion: He would go to the Source of truth for the needed information.

Such a direct approach to the solution of his quest was made possible by his simple faith. The clearly-recorded sayings of the Lord were, to his unsullied mind, susceptible of literal interpretation. The circumlocution and befoggery of philosophy were not understood by him, and indeed were foreign to the structure of his being. God lives; He had promised to answer prayer; He would do so; the reasoning was plain and secure. Had he known the Scriptures better, he might have quoted, "If any man will do his will, he shall know of the doctrine, whether it be of God." Full faith led him.

It was a sunlit, spring morning, in the year 1820, when he decided to place his request before the Lord. A short distance below the dwelling house of the Smith farm, was a grove of well grown, native trees. In the quiet seclusion of this grove, in part still standing, the boy selected a spot for his appeal to the Lord.

It was Joseph's first attempt to pray vocally, though he was accustomed to the family prayers of his household. It was also his first venture into the realm of spiritual things. He had everything to learn—and soon he was to learn much. He was scarcely upon his knees, pouring out his need of help to God, when he was "seized upon by some power," not imaginary but real, which bound his tongue, weakened his body and depressed his mind—the sudden darkness of spirit and agony of body being so intense that for a moment he felt as if destruction would overtake him. But, he summoned all his strength in a prayer for help, and soon found himself released from the grasp of the destroying power.

The two-fold lesson of that event, never to be forgotten, helped shape the character of the coming prophet. Upon his knees, that morning, he had learned the reality and fierce temper of the evil forces of existence. Never, again, did he reckon without them. He had learned that truth is born in the midst of opposition from untruth, and that the grim visage of lies may often frighten the seeker for truth from his honest path. But he had also learned, to his soul's rejoicing, that evil flees, releases its hold, when it meets man's resolute will for truth and righteousness. Two forces then are in the universe—good and evil—both at the service of man—but good is the master, if humanity would have it so. Truth never comes unless error has first been conquered. Sooner or later, a voice of truth, such as Joseph Smith was to become, must learn that lesson. It was better that it came at the beginning of a great career into the impressionable mind of childhood.—W.

"MORMONISM"—AN INFLUENCE FOR PEACE

MARGARET GRAHAM, Scottish District

(Essay entered in the Centennial Competition)

THROUGH the introduction of "Mormonism" to the world on the 6th day of April, 1830, came again to earth the perfect organization of Christ's Church as He Himself had established it in former times. The heavens, which the people had said were closed and as brass, were again opened; the holy Priesthood of God, Aaronic and Melchizedek, was again bestowed on man, and with it the authority to preach and administer in the principles and ordinances of the Gospel. With it came all the signs and gifts promised as the heritage of the believer. This Priesthood gives to the world greater prospects than the human understanding can ever conjure, and surrounds men with influences that make for their eternal spiritual advancement.

To Abraham, who lived in the land of Ur of the Chaldees, in the midst of idolatry—who sought for and found the true and living God—was given the promise that through his seed all the nations of the earth should be blessed. He was the means of bringing many to the knowledge of God at that time. That promise was renewed to his son Isaac, and to Isaac's son Jacob—through whom came the Twelve Tribes which were later scattered for their disobedience to God's commandments. The Twelve Tribes have mingled with the peoples of the earth so that the blood of Israel has been widely spread. To Joseph Smith, the Prophet, was entrusted the mission to go and search out the seed of Israel from the four corners of the earth, and to prepare them for the coming of the Lord and Master.

Since the opening of the heavens, God's Holy Spirit has again come among men inspiring them. The minds of the people have been enlightened so much that great advances have been made in all branches of science, industry and education. Truth has indeed sprung from "the earth; and righteousness" looked down "from heaven" to accomplish what the Lord terms the gathering "together of all things, both in heaven, and which are on earth."

Commencing with but six members, the Church has gathered thousands. "Mormonism" has done and still is doing more for the world than any other system or organization. It has accomplished more in one century towards bringing peace to the minds of the people than all the wars or man-made institutions or peace efforts in the world. Its never-failing marks continue: Revelation, the perfect organization, clothed as it is with the Priesthood of God and the teachings of the Master; the righteous gifts and the beautiful, perfect structure of it prove, conclusively, the substantial character of Christ, its head.

THURSDAY, FEBRUARY 6, 1930

EDITORIAL

A CENTENNIAL RESOLUTION

THE MISSIONARY SPEAKS—One hundred years ago, faithful and valiant men, full of courageous conviction, went out to teach the restored Gospel to the nations. Without salary, without earthly reward, on land and by sea, in the face of contempt and hate and persecution, the Lord their only Helper, they and those who followed, have carried the Gospel message everywhere to seekers after truth. A million living souls call them blessed. I am the successor of this missionary army, the like of which is not known in history. I will uphold, as my Centennial contribution, the missionary traditions of my people. I will make myself gratefully worthy of my title: An ambassador of the Lord Jesus Christ.

I will keep myself physically fit for the work, by strict obedience to the Word of Wisdom, by ample sleep, by early rising, by daily, earnest labours, and by regularity in all my habits.

I will study the Gospel every day, that I may become a more effective teacher of the Plan of Salvation.

I will seek the Lord in frequent prayer, that I may claim the protection and enlightening assistance of the Holy Spirit.

I will dedicate every moment of my time, every ounce of my strength, my every talent, to the holy call that has come to me.

I will leave sloth behind me, and lay aside the thoughts that formerly occupied my mind. My waking moments shall be as precious pearls to me.

I will obey every regulation for missionary guidance, that the evil one may suffer defeat in his attempts to lure me to destruction.

I will teach the Saints in their homes, and attempt to establish a lasting friendship with at least one family of members or friends.

I will use my every endeavour to make at least two converts to our cause, this year, by systematic, energetic work.

I will be alert for new means of spreading the glad Gospel tidings, and will seek to make some suggestion as a lasting contribution to our missionary activity.

I will be fearless in the line of my duty, but gentle in my speech and actions. I will always remember that I am on the Father's errand and will depend upon the Lord for whatever I need in defense of His cause.

I will cultivate, by full devotion to my duties, a genuine love for the people whom I am sent to teach—a love so real and pure

that all will feel its sincerity, and be led to understand that the Church is the great brotherhood among men.

I will strive, above all else, to keep myself fit before the Lord, so that He can use me, as the potter moulds the clay, for His latter-day purposes.

I shall look with believing and understanding eyes into the coming century, and behold the visions of the wonders that are yet to come.

May the Lord give me faith and strength to do all this and more. May I be a man before the Lord, as I venture forth upon His work.—W.

A SENATOR'S CODE

Senator Reed Smoot, widely known statesman from Utah, is an Apostle of the Church of Jesus Christ of Latter-day Saints. His life code, given in the dispatch below, is the result of "Mormon" teachings, and has been the guiding star in his life and work. His example is worthy of our emulation, both in his adherence to true Gospel principles and in his active labour for the right. His code may be ours; and who would not feel gratified at having lived such a life as is pictured here?

"Washington, D. C., January 10th, 1930. Reed Smoot, dean of Republicans in the Senate and indefatigable worker, celebrated his sixty-eighth birthday with these words:

"'I am drawing dividends on the life I have lived since my boyhood. I never, never drank liquor in my life. I've never smoked. I've always eaten good, plain food, and loved work. I never was lazy and never saw a time when I didn't have plenty to do.

"'I've never wronged anyone. I was fortunate in marrying as perfect a young woman as ever lived. My children have had a marvelous mother, a superb home-maker. Of all the blessings received by me, she was the greatest.'"—*Deseret News.*

ONE HUNDRED YEARS OF "MORMONISM"

George A. Bailey, Sheffield District

(Essay entered in the Centennial Competition)

It is just one hundred years ago since the flood-gates of truth burst open upon the blackened waters of error and doubt, causing them to heave and rage like maddened bulls when confronted by tantalizing toreadors.

O how lovely was the morning,
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove!

It was well that the marvelous work and a wonder, to come forth

in the latter days, as predicted by Isaiah, should commence amid the enthralling scenes of regenerating nature. Give ear, O earth, and let thy mountains shout for joy! Repent all ye inhabitants of earth and turn from error's gloomy way! The heavens are no longer as brass; salvation's glad tidings are sounding to the ends of the earth: Satan's reign is nearing its end. Said Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

To Joseph Smith, the first prophet of the last dispensation, the Lord revealed His mind and will. For a hundred years, "Mormonism," which is a perfect presentation of the Gospel of Jesus Christ, has given forth its life-giving rays of eternal truth. Ridicule, chiding, pillage and brutal murder by infuriated mobs—led by supposed ministers of God—stand at the gateway to the road of a hundred years—signs of the inferiority of man when he attempts to thwart the work of God. Let us examine a few of the monuments of eternal truth that stand immovable along the road of a century of "Mormonism," and satisfy ourselves that they are the work of a Divine Sculptor.

Here we see God, the Eternal Father and His Son, Jesus Christ, revealing their identity to the kneeling figure of Joseph Smith. No, not phantom beings from a phantom world; but Personages possessing bodies of flesh and bone—thus reaffirming the word of God as contained in holy writ, wherein it is stated: "So God created man in his own image, in the image of God created he him."

Let us pass along. This is the Angel Moroni, a messeger sent from the presence of God, a resurrected and glorified being, presenting to Joseph Smith the golden plates upon which is written a history of the ancient inhabitants of America; a history full to the brim of the evidence that these people, of whom the American Indian is a remnant, are a branch of the House of Israel who left Jerusalem six hundred years before the birth of the Saviour. The record further reveals a fulfilment of the prophetic utterance made by the Master while in Judea, wherein He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"—for unto this people the resurrected Christ appeared, assuring them that they were the other sheep of whom He had testified to the people in Judea. The record bears witness that He established His Church among these Western people with the same offices and saving ordinances as had His Church in Judea. The record reveals many other truths; truths which have stood the severest scrutiny of intellectual minds throughout a century.

We see now John the Baptist, also a resurrected and glorified being, conferring upon Joseph Smith and Oliver Cowdery, in the name of Messiah, the Priesthood of Aaron. This Priesthood holds the keys of the ministering of angels, of the Gospel of re-

pentance and of baptism by immersion for the remission of sins. This, he said, is not to be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

In this group also, we see Peter, James, and John—the same men who were with the Master in the meridian of time—come again in this day to confer upon Joseph Smith and Oliver Cowdery the holy Melchizedek Priesthood——a witness to the world that the power and authority to speak and act in the name of God had not had place with men since the death of Christ and His Apostles until this day of restoration.

Thus the clear refreshing stream of truth flows on, turning the spectacular field of ceremony and ritual into treacherous bogs; and on through the valley of desire, making of its deep, silent chasms, wells of sparkling truth. Let us pursue our journey along this ever widening stream of evidence, and let our souls be purged of skepticism by breathing freely the air of truth.

Halt! Let us bare our heads before the sacred tableau enacted before us: Joseph Smith and five companions reestablishing the Church of Jesus Christ upon the earth—that mighty reservoir of truth into which the clear refreshing stream of revelation flows unceasingly and which has never ceased to send forth its healing waters to a truly benighted race, endowing all who drink thereof with physical, spiritual, mental and moral health. An understanding of the origin of man, the purpose of life, and an undeniable testimony of the divinity of Jesus Christ, are possible to man; for, as Malachi said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy is being fulfilled, for imposing temples are being built by the faithful members of the Church at the cost of time, means and talents, that they might go therein and open the way of salvation to their progenitors by performing for them holy ordinances.

Greater love has no man than that he lay day down his life for his friends. Behold the figure of Joseph Smith, mighty man of God, prophet, seer and revelator; unlearned in the schools of men, but tutored at the feet of God. He became an apt tool in the hands of the Divine Sculptor, hewing away the rugged rock of heresy, and revealing the fundamental truths of the Gospel of Jesus Christ, which have filled our souls with wonder by their simple beauty. Yet the world was not satisfied. The powers of darkness, realizing that the great day of battle between truth and error had arrived, took possession of the souls of men, imbuing them with all the fury of the bottomless pit. They sought to overthrow the mighty work by taking the life of its mortal leader. Calm as a summer's morning he faced the hell-inspired

mob, void of offenee towards God and towards all men; and thus, his rieh young blood stained the plains of Illinois.

Arise, O, Zion! Avenge the blood of this noble martyr—not by powder and ball, but by treading firmly the path that he marked out. Then the world will eome to the realization that Joseph Smith truly was a prophet of God.

The Saviour was asked by His disciples: "What shall be the sign of thy coming, and of the end of the world?" Among other things the Saviour answered: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end eome." Surely the mighty truths we have examined along this road have proved to us that the Gospel of the kingdom and the authority to preach it were not with men until it was restored through the instrnmentality of Joseph Smith.

Let us examine now the imposing figure before us. It is an Elder of modern Israel, clothed with power and authority to preach the Gospel of the kingdom; and he is but characteristie of two thousand more, who are maintained yearly among the nations of the earth, at their own expense. They are crying repentance everywhere, and declaring that the Gospel they preach is not after men, neither was it reeeived of men, but that it came through revelation from Jesus Christ.

Let us hasten. Mortal day is nearing its end. God's arm of mercy is stretched out unto the nations. For a hundred years He has called us to Him. Surely we have had witness enough during this period to convince us that we are living in the latter days and that Christ's kingdom is again established. Heed the testimony of these humble servants of God, for His Spirit will not always strive with men; and after their testimony will come the testimony of earthquakes, of thunders and lightnings, of famine and pestilenee. And these shall be but a prelude to the devastation that shall harrow the souls of unrepentant men. "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

VISITS TO CONTINENTAL MISSIONS

Several of the Continental missions were visited during November and December, 1929, by Brother John A. Widtsoe, President of the European Mission, and Sister Leah D. Widtsoe, President of the European Mission Relief Society.

The work of the Lord is going forward steadily in Paris, France. The two Elders stationed there are diligently preaching the Gospel. The regular Sunday services on November 3rd were attended by a goodly number of friends and investigators.

Splendid district conferences, with large congregations, in attractive and commodious halls, were attended in Zürich, Switzerland, on November 9th and 10th; in Chemnitz, Germany, on November 23rd and 24th; and in Frankfurt, Germany, on November 30th and December 1st. The Zürich and Frankfurt Districts are in the Swiss-German Mission, and the Chemnitz District is in the German-Austrian Mission. A beautiful spirit prevailed in these conferences. The programs rendered were of unusual excellence. The German-speaking Saints are faithful and devoted, and by their lives are preaching, powerfully, the value of the Gospel.

Brother and Sister Widtsoe were in attendance also at special meetings, spirited and genuine, held in Basel and Berne, Switzerland; and on the journey eastward had the privilege of brief stopovers and visits at Karlsrühe and Nürnberg, Germany.

The week beginning November 17th, was spent in Prague, with the six Elders of the Czecho-Slovak Mission. The Latter-day Saint Sunday School, held in the Prague Fair Building on November 17th, was the first to be held in the Czech language. The Elders in Prague have been greatly blessed in their labours, and the prospects in the mission are most promising. The mid-week meeting in Prague was well attended. The visitors from the European Mission office also addressed the Prague English Club, filled several other important engagements, and Sister Widtsoe addressed gatherings of Y. W. C. A. members and of city school teachers.

Several days were spent in Dresden with President Edward P. Kimball and family, under whose enthusiastic and intelligent leadership the work of the German-Austrian Mission is moving rapidly forward. Two days were profitably occupied in visiting President Fred Tadje and family at Basel, Switzerland, whence inspiration for the successful Swiss-German Mission issues.

Parts of the first and second weeks of December were given to counsel in Rotterdam with President Frank I. Kooyman and family, who with intelligent devotion are spreading the Gospel truth among the fine people of Holland. On Sunday, December 8th, meetings were held in Amsterdam, The Hague and Rotterdam. At the last place the largest gathering of the trip assembled—a gathering of devout, obedient, truth-hungry Latter-day Saints.

Wonderful, long-to-be-remembered Elders' meetings were held in Zürich on November 11th, in Prague on November 20th-22nd, in Chemnitz on November 25th, and in Frankfurt on December 1st. A conference of the presidents of the Swiss-German, German-Austrian and Danish Missions was held in Frankfurt, on December 3rd and 4th.

Thanksgiving Dinner was enjoyed with the American Club of Dresden, Germany. United States Consul A. T. Haeberle, able, just and fearless, an excellent representative of his country, was

very gracious to the party of Latter-day Saints, including Presidents Larsen, Kimball and Widtsoe with their ladies and several missionaries. Public introductions of the party were made, and the President of the European Mission was one of the after-dinner speakers.

It was a very profitable visit to these missions. The future of the work of the Lord in the countries visited has never looked more promising. Great blessings are being enjoyed in their labours by the Presidents and the missionaries, and the Saints are happy in their work.

DANISH NEWS NOTE

JANUARY 24TH. We held a meeting in Haderslev, a town close to the German border, with nine missionaries, three members and thirty-four strangers present. In Bronderslev, away up in the northern part of Jylland, we held a meeting a few nights ago, with twenty-four strangers in attendance. Last night we held a meeting in Randers, which fifteen strangers attended. These are all comparatively small towns where there are only a few families of Latter-day Saints.

I was able to secure a new meeting house in Randers, yesterday. It is a regular church, which will hold about seventy-five to one hundred people. It is completely fitted up, with a baptismal font and stationary chairs, and is in a good location in the city. This building was originally built for the "Adventists," but inasmuch as their numbers have dwindled to almost nothing, we were able to secure the hall.

PRESIDENT HOLGER M. LARSEN, Danish Mission

THE MISSIONARY SPEAKS

Healed.—At a recent cottage meeting, a young man present, who had been ill with neuritis for a fortnight, had an attack of it during the meeting, and nearly fell from his chair in a faint. He asked the Elders to administer to him, after which he became normal in a few minutes; and he rested well that night.

On the following Sunday he told me that he had gone to work the morning after the cottage meeting experience, and that he had not been troubled with neuritis since. He is the only member of his family belonging to the Church.

EDWARD L. HALL, Sheffield District

Lecture on "Mormons."—Elder Theodore C. Jacobsen, Secretary of the Danish Mission, writes:

"Last night Elders Christensen and Hintze and myself attended Mr. Anton Kvist's lecture at the Odd Fellows' Hall. The lecture lasted over two hours, and one-third of the time was devoted to Utah scenes and the history of the 'Mormons.' Between four and

five hundred well-dressed people were in attendance. Mr. Kvist commenced the lecture with an account of his visit to the 'Mormons,' and this was really the best part of it. Among other things he said: 'I went to Utah with a lot of ideas about the "Mormons," but no respect for them; I left Utah with no ideas concerning the "Mormons," but with great respect for them.' He had accepted truth and left his narrow opinions behind. His presentation of the 'Mormon' Pioneers and leaders was fair and true. He told of the sea gulls saving the crops, the mission of the Mormon Battalion, and of the subsequent discovery of gold in California. He told of his visit with President Grant; and, to our delight, a life-sized portrait of him was shown on the screen for several minutes. Mr. Kvist, pointing to the picture, said: 'The eyes of that man seem to say to me: "Are you telling the truth?"'

"The other two-thirds of the time was spent on Minnesota, Iowa, Nebraska, and on the Prohibition question. While talking of the Danish people in Iowa, a slide of an old woman seated in a rocking chair reading a book, was flashed on the screen. 'This picture,' said Mr. Kvist, 'shows the oldest woman in the State of Iowa—one hundred and two years of age.' The people about us murmured softly that it was a fine picture of a typical old grandmother. 'This woman,' the lecturer went on, 'is one of the "Mormons" who never got as far as Utah; and she is reading the Bible of the "Mormons"—the Book of Mormon.'

"After the lecture, we thanked Mr. Kvist for his talk and told him we were 'Mormon' missionaries. 'Did I say anything uncomplimentary or untrue about your people?' he asked. 'No,' we replied. 'I was treated wonderfully by your people,' he said.

"Thus the people in attendance were given a real sermon on 'Mormonism,' for which they paid an admission fee of from one to three kroner each."

FROM THE MISSION FIELD

Doings in the Districts: *Hull*—The Hull Branch M. I. A. sponsored a very interesting social at the Metropole Rooms on January 22nd. Novel games and dances were participated in, after which refreshments were sold.

A very lively and pleasant social was given in the Grimsby Branch by the Sunday School and Branch combined, on Friday, January 24th. Many people were in attendance.

Scottish—One person was baptized by Elder Roland G. Manning and confirmed by Elder William O. Tolman, at a baptismal service held at the river Clyde, near Saltcoats, on September 26th, 1929.

Sheffield—At a baptismal service held in the Sheffield Chapel, on Saturday, January 4th, five persons were baptized by Elders George W. Linford, Rulon S. Scoville and Edward E. Morgan, and were confirmed by Elders Linford, LeRay Swainston, Edward L. Hall and local Elder John Henry Moore.

THE MESSAGE

(Poem entered in the Centennial Competition)

TIME WAS when the Gospel was taken from earth—
And proud Satan reigned for a spell;
Then for truth from the Lord there was famine and dearth—
As the prophets, in Scriptnre, foretell.

The Apostles of old were beaten and slain,
When Satan crept into the fold
And tempted the Saints to seek worldly fame;
And the love of God's children waxed cold.

But Satan is not to prevail over God,
Nor yet over earth's mortal men;
And John saw the time when an angel would fly,
Bearing earthward Christ's Gospel again.

The angel has flown with the message of love,
And the Gospel restored is, once more,
Never to fail from the earth. From above
We receive of God's light in full store.

The Church of our Lord has been set up again;
The hours of darkness have flown;
The Priesthood of God has been given to men,
That Satan might be overthrown.

So now, as of old, are messengers sent
To warn all in every land,
Their message, "Repent, O ye nations, repent!
For the kingdom of heaven's at hand!"

Norwich District — THOMAS A. JONES

DEATH

SHAW—Oliver Shaw, a non-member of the West Hartlepool Branch, Newcastle District, passed away on December 22nd, at the age of ten years. The funeral services were held under the direction of Elder Robert L. Bradford, at the Cemetery Chapel.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE LIVERPOOL